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WOMAN'S WORK

A Foreign Missions Magazine

VOL. XXXII NOVEMBER, 1917 No. 11

From time to time the Assembly's Board receives, generally from persons well advanced in life, special offerings of substantial amounts which the givers contribute personally rather than leave as a bequest at their death. Where the interest on the amount is a necessary part of the donor's income the Board pays this interest until her death. It is not at all unlikely that many of these givers are regular readers of Woman's Work, for it is more habitual with women than with men to have their investments placed so that they will receive a moderate but sure income from them rather than invested in some active business. Givers to foreign missions such as these would have the great pleasure of doing a double service with the same money if they made these gifts to the Board in Liberty Bonds! They would help the Board by presenting it with an absolutely sure, gilt-edged security, of which the interest would, if desired, revert to themselves during their lifetime. Also they would help their own country, to whose opportunities for education and material prosperity they owe the ability to reach out a helping hand to far-distant lands. To many of us of this generation there has never come a chance to feel that we are really helping our own country. But we have that chance now. In a loyal family, though the members may drift apart, yet in any time of emergency how they spring to help each other! We are all one family in this country. Whether we can do much or little let us each eagerly do our part in this time of emergency. "Love never asks 'How much *must* I do?' but 'How much can I do?'"

Beginning with our issue for January, 1918, Woman's Work will adopt a new system in distributing the free copies of the magazine which it has always been our pleasure to send to all the women missionaries of our Foreign Board. This will be to send a package of the magazines to each station, instead of addressing one copy to each individual woman missionary, with the expectation that these magazines will be distributed when received to the women missionaries entitled to receive them. While new in our practice this is not really a new system. It has been in use for many years by *The Assembly Herald.* The management of this magazine has kindly loaned us the complete list of those to whom it is mailed, and a careful study of this list has been made in our office with a view to adapting it to our own use. We hope that this will insure the safe delivery of the magazines. In spite of every possible precaution in mailing them we are still receiving the complaints which have poured in ever since the war began of the non-arrival of Woman's Work.

These complaints come to us not only from across the seas but from many points in our own country. In common with other magazines we find the handling of second-class matter by the Post Office to be most unsatisfactory. Extreme care is taken in mailing magazines each month in strict conformity to official directions, but we can have no certainty about when they will be delivered. A copy sent to one of our office force, with first class postage, to a point three hours away from New York was never delivered; another sent

under the same conditions but to a New York City address was twelve days in making the journey. We beg that subscribers who complain of the late arrival of the magazine will, before writing to us, inquire at their own post-offices. The magazine is mailed in time each month to reach the most remote of these before the first of the month of its issue. The October numbers of leading missionary exchanges, published in New York, do not reach this office before October fifteenth. At the present practically prohibitive prices of all materials and work and the extremely low charge for our magazine we are unable to send duplicate copies unless we are at fault about those originally sent.

In British East Africa, the authorities have ordered that all missionaries who are British subjects and all natives are liable to conscription. Three men of the Africa Inland Mission have already been drafted, one of them being the only physician at present in the East Africa field. Men have been called also from other missions. *The Sunday School Times* says: "It was decided by the missionary leaders that this was the chance for the Gospel in uniform to keep step with the tramping troops." Rev. Dr. John Arthur, of the Scottish mission, is in charge of the mission organization, the "Carrying Corps," and is raising a corps of one thousand African boys.

When we think of the Rev. W. M. Dager of the West Africa force of missionaries, involuntarily Browning's lines come to mind:

> "All around him Patmos lies
> Who hath spirit-gifted eyes!"

Who that ever heard from Mr. Dager one of his forceful, impassioned, deeply spiritual addresses to the Church at home could doubt that he dwelt in the high atmosphere of close communion with the Master from whom he received his commission? It is hard to believe that that eloquent voice is stilled, that it will no longer arouse Christians at home to their opportunity or teach the souls in Africa, whom he had led into the light during his eighteen years of service. Only very recently permission had been obtained from the authorities for a number of the missionaries in this country to return to their work in Africa. Preparations were at once made for the sailing in October of the Kapteyns, the Reises, the Hemingers, Dr. Silas Johnson and Mr. Dager. But after an illness of only a few hours Mr. Dager's earthly travels were suddenly ended.

In scarcely a country on earth is there such a need of the skilled woman doctor as in India. It has been said that "In this last effort to kill men and to destroy nations the sum of human sorrow and suffering seems to have reached its height, and yet there is a more frightful battlefield in which the struggle is for life, the life of mankind. Those who die in agony on this field are women." In India too often they are not even women, but little girls, unformed, immature and weak. To the *purdah* woman, behind the curtain, in her suffering, even where a skilled physician might be available, no help can come from a man. It was to such as these and to others in various forms of human suffering that, for more than a quarter of a century, our Dr. Emily Marston has brought help for the body and inspiration for the soul. Efficient, loyal, self-effacing, she thought of her own ability, skill and thorough training not as means for her own advancement in the world but as power put in her hand for the help of the helpless; at Ambala, at Lahore, at Hoshyarpur and at Lodiana, wherever the need seemed greatest, she gladly served. Those who valued and loved her there and in the Church at home will keep her memory green.

Our Missionaries in Latin America

AND POST OFFICE ADDRESSES

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If You Will Come to Mexico

JESSIE R. BERGENS

TO BE SURE, one of the first requisites is a house to live in. More probably than not it will be of brick or of concrete with a tiled roof, and what do you think of some of the accompaniments which are gratis—little slippery green lizards gliding along over the walls of the house (outside), or suddenly darting across your path because you have frightened them, and incidentally they have startled you; many-legged spiders and lobster-clawed scorpions taking up their abode either in or on your walls, since it is so much more pleasant there than out in the wet, wet gardens of the rainy season; audacious fleas (which might just as well have been called "hops," "skips" or "jumps"), that one moment you see and the next you do not, for they are on the carpet, on your clothes, on you, and *perhaps* off again in less time than it takes to tell it; in some parts of the country, many very lively mosquitoes, of which some people say, "Many of them weigh a pound"; flies and flies and still more flies; and quite likely a melodious animal friend will be a *burro* in a neighbor's corral, who with his harsh, rasping bray, awakens your consciousness in the early morning hours if you presume to woo gentle sleep for one moment after the first stray sunbeam peeps in at your window. But you will come, despite these minor details, will you not?

A Mexican water vender.

Now, settled in your new environment, you begin to look about to see how your adopted sisters are living. Supposing your house is close to ours, you will not have to walk two minutes ere

you have reached a brookside laundry, for San Angel Creek flows by within sight of the house, and mornings, afternoons, Sundays, almost any time, you will find some of the Indian women giving their clothes and themselves a bath. Do you wonder if these washings are more infrequent than you could wish when many of the washers live at long distances from any running water, and when laundry soap is twice as expensive as it is with us, and none of these women have as much as the poorest of us with which to fight the high cost of living? When you see the pitiful-looking washings hung over the bushes, with more patches than foundation-cloth, you will know that some of these, our "blood-sisters" (since Christ also died for them), are attempting to make rags disappear, and to battle against dirt, even by the way of great, hard, roughly flat stones in back-breaking exercise at the water's edge.

You will walk along the village and city streets, and even now find some who are very, very hungry; some who beg by profession or of necessity; some with crooked backs, withered limbs and twisted feet, till your soul cries out with longing to give them physical aid and the balm of the Spirit, even our glorious Gospel,—to tell them of One who invites *them too* with His kindly, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." And to the women and little children, bent under heavy loads of wood and charcoal, you long to say, "Take *my* yoke upon you, and learn of me . . . for *my* yoke is easy and *my* burden is light." Then, I doubt not, you will go back to your appointed place with grimmer determination than ever to learn the language of these people *well,* so that they will *surely* understand!

When on the streets for a *paseo* another day, you will meet scores of women who cannot read. Oh, how lightly most of us hold our ability to do so! And with these, unless they know someone who *can* read, of no value to them is the printed page of the Word of Life,—that Word which for them, too, must be "a lamp unto their feet, and a light unto their path," if they are to have their birthright, and if we Christian women shun not our responsibility,—nay, our privilege, our joy! As Presbyterian women we may well rejoice that there are a hundred girls in our San Angel Normal School and over fifty boys at Coyoacán who will go out to establish Christian homes, to become Christian teachers and preachers, and to occupy positions of trust with the Government. With reason may our hearts warm at the thought of the many, many day pupils in our Aguas Calientes school and in our primary schools in a few places; also look forward to the opening of educational work in Yucatan. This picture is bright with possibilities, but can we forget how few these youths and children are in comparison with the great numbers whom as yet we never touch in any way?

When you come to live near us, you will not need to look here and there, or in unusual places, but almost without seeking you will find the sick, the halt, the maimed, the blind, and those that can neither hear nor speak. And yet, do you know that we have not a single medical missionary or nurse or hospital in all of Mexico?

While abiding here you will see women with a leaf pasted over each temple, and wonder, as I did, at the strange fashion, only to find that superstitiously they have put them there, believing to ward off or to cure a headache. You will meet or hear of Indian mothers who say when a certain disease grapples with a little child for its life, "It is of no use to try to do anything; the *evil eye* is upon the child, and it cannot get well." In the cathedrals and

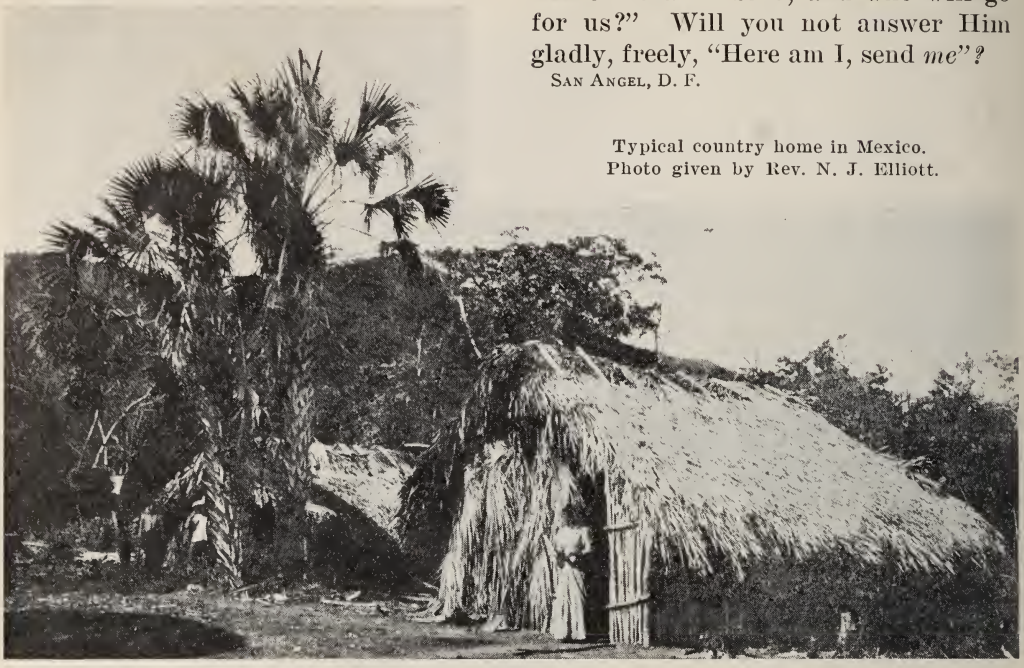
churches and wayside shrines you see crosses upon which the image of the Christ hangs, besmeared with blood or decked in velvets and laces for which the poor *peons* have paid dearly; or, instead the crosses are without the Christ, and are hung with flowers and ribbons, a vain show, an empty mockery, before which a meaningless repetition of forms is made, while hearts are hungering and thirsting after something that will satisfy. Little children are made to cross themselves, to kiss the feet of dirty images, and to mutter "Marias" when they are so young that their little hands are put through the motions and their tiny heads bowed for, or in spite of them. You will be more than apt to ride out the ten miles from Mexico City to Guadalupe, and there will you not be startled to find men and women, Spaniards, Mexicans and Indians, crawling on their knees from the back of the church up the long center aisle to the altar beside which they place their burning candles on a stand made for the purpose, believing that the larger candle they have been able to afford, the more efficacious has been their penance? And this is a practice in our very nearest sister republic, in this twentieth century of enlightenment! Have we not great need to come, to give unto these sheep that He must also bring, the Water of Life from the living fountain of the Father's boundless love?

The Divinity of the Dead, an Aztec monument of great antiquity.

Do you know, dear friends, that if you *will* you *may* come to Mexico, *every one,* for the Master bids you come:—with your prayers, —to labor in fervent, effectual prayer; He calls you to give a vital interest which interests others, and of your bounty as faithful stewards; He bids you come through your *sons* and *daughters* as He asks, "Lovest thou me?" and bids them feed His sheep; and oh, *young women,* ready, equipped for life's journey, He bids you answer not, "Why *should* I go?" but "Why should I *not* go?" in response to

His clear command, "Go ye into all the world." He is calling, calling for laborers in the vineyard of His Mexican Macedonia,—"Who will come and work *today?* For the harvest truly is great, but the laborers are few." He is asking, "Whom shall I send, and who will go for us?" Will you not answer Him gladly, freely, "Here am I, send *me*"?

San Angel, D. F.



Typical country home in Mexico.
Photo given by Rev. N. J. Elliott.

All-Saints' Day in Chile

(Mrs. W. B.) Louise W. Boomer

All-Saints' Day is Chile's Decoration Day, and is a legal holiday. From very early morning, all day long may be seen streams of people, on foot and in carriages, on their way to the cemeteries, laden with huge wreaths with which to decorate the graves and mausoleums. Many of these adornments are made of artificial flowers, and the most costly ones are of porcelain, which is not affected by the weather. These flowers are really exquisite; the porcelain in texture and coloring closely imitating the delicacy of Nature. The very poor people make their wreaths of paper, and sometimes of a combination of black and white beads framing a photograph of the departed—a gruesome and hideous contraption.

The cemeteries here present a very different appearance from those at home, where grass, trees and sloping hillsides make so attractive the city of the dead. Here grass does not grow except under careful and persistent watering, and lawns are almost unknown. Cemeteries are laid out in streets, and mausoleums in the older cemeteries crowd each other like houses in a city block. Evergreens, weeping willows and borders of myrtle with its purple flowers give a most somber appearance to the place. The mausoleums are built of marble or of brick and stucco, and many are elaborately carved and adorned with statues costing many thousands of dollars. The rich vie with each other in the amount of money they put into the structures, and some are really beautiful and artistic. In death, as in life in this country, the line is sharply drawn between rich and poor.

There are hundreds of niches in tiers, which may be rented for two or three years, at the end of which period the coffin is removed and its contents thrown into a pit in a remote part of the grounds, thus making room for another.

This custom once came home to me with a shock. I had known of but forgotten it. One All-Saints' Day a woman whose baby had died a few years before, was helping me make wreaths for the graves of some of our congregation who had passed away. After several had been made, I suggested that she make one for her baby's grave. She demurred, but on my insisting she made one without explaining why it was of no use. It did not occur to me for an hour after why she was so indifferent about it.

At this time of year, November, roses riot over everything, and the cemeteries are more beautiful than at any other season. I have seen a climbing bush, covering entirely a large mausoleum, with thousands of roses on it, and this not only once, but repeated in street after street of our largest cemetery in the city of Santiago, said to be one of the finest in the world.

Burial customs sadden one unspeakably. There seems to be no light or hope to the Roman Catholic Chilean in the death of a friend. The performances for the three days before an interment remind one of the traditional Irish wake. During the funeral the mourners "take on" at such a rate that their howls—for they are nothing less—may be heard for a block away. For three months after everything is shrouded in black in the room in which the family receives callers, the front door stands just ajar, and every member of the household, down to the baby, is dressed in deep mourning. After a death in the house people fear to be left alone and are, in fact, most of the time in terror of occult influences.

Picturesque tall poplars, characteristic of the Chilean landscape.
Photo. sent by Miss Florence E. Smith.

Once in the house of a poor family living opposite us, the baby died. After a while I heard a hand-organ playing and saw a crowd about the door, so went across to see what attracted them. Inside the room was arranged an altar—as they call it—with paper

flowers and burning candles, and in the midst sat the body of the little dead baby dressed like a doll. The hand-organ was hired to give festivity to the occasion. Afterward the people went on foot to the burial, two men carrying the little coffin. On the way they frequently stop to rest, drinking and eating. I heard of one funeral where they played cards along the road, using the coffin as a table. There is no solemnity about a funeral in Chile. Even the wealthy ride in a jaunty way behind the hearse drawn by trotting horses; and I have seen men reading the morning paper and joking as they rode along.

It is all most sad and hopeless. But a beautiful contrast is a burial service conducted by a Christian pastor with Christian prayers offered and Christian hymns sung, and the peace which only Christ can give resting on the faces of those who look forward to a blessed reunion with their loved ones by and by, when death shall be no more.

Heard on the Tram-car

JANE R. MORROW

1. (By one of our teachers.)

First Man: "What do you think of the religion they teach at that Protestant chapel?"

Second Man: "I don't know much about it, but I went there one night and it sounded good to me."

First Man: "There's one thing I have noticed about the men who go there; they are all so happy. Look at B——, for example; he's happy all the time, and they are always so glad to meet each other. They embrace like brothers."

Second Man: "Yes, and the queer thing about it to me is that they don't take anything to drink. I can't understand it."

2. (By a friend of the Girls' School.)

First Man: "Say, P——, I thought you had taken your little girl out of the *Colegio Americano?*"

P——: "Well, so I had, but do you know? the kid won't go anywhere else, so I think I'll let her stay. Besides, I kind of like the atmosphere of that school; there's something virile about it. You know I never was noted for my morals, and her mother" (not his wife, by the way) "has no sense; so perhaps the child may get a little character if she stays there long enough. Those teachers" (native) "are a pretty fine lot. When they go on the street, there's no winking the eyes at them. Instead they walk along with an air of "Take off your hat to me, sir!" And, besides, I have noticed that they are the only women in Barranquilla who don't show their ankles!"

BARRANQUILLA, Colombia, S. A.

Moving Onward in Venezuela

(MRS. T. S.) JULIA H. POND

WE had long been hoping and working towards the acquisition of property for missionary residences here. We had set our hearts on buying the house where we were living, next to the church, planning to tear it down, as it was in a very bad condition, and rebuild, making a two-family house. After having our hopes raised and being again and again disappointed, we had to conclude that the plan must be given up. After much time spent in looking at houses that were not at all suitable for our purpose, one was offered us in so good a situation and so desirable in many ways that it seemed as if it was meant for us! The Board authorized us to buy and our golden wedding was celebrated by paying the money and having the

papers signed, and the large two-story house became the property of the Presbyterian Board of Missions.

We became convinced that the property could be used to best advantage by making additions and changes so as to transform it into a three, instead of a two-family residence. This would also better fit the property to be used as a school, when the time comes for us to have a boarding school . . . It is now six months since we moved into the new house, and four since it has been occupied by the three families, which is long enough to have pretty thoroughly tested its capabilities and it is a satisfaction to be able to say to those who helped to secure this property, that it has in every respect more than fulfilled our expectations. The situation could not be better, more central or more convenient. The sanitation is all that could be desired, especially since we have been able to screen our doors in kitchen and dining-rooms; drains all work well; an abundant water supply; dry, good air circulating through the rooms and no dampness. Being able to go from room to room without exposure to rain; having running water in the house, kitchen sinks and bathrooms, are luxuries best appreciated by old missionaries who in more than forty-eight years of service have not had those things, so conducive to health and greater efficiency. A proof of this house being thoroughly sanitary is the improved condition of health of those who occupy it. Also the fact that the new missionaries have had no fever or serious acclimating illness common to newcomers to this land.

We find the arrangement of the house convenient and each family has rooms so isolated that they can feel they are as entirely alone as if in a one-family residence, and yet be able to consult together without waste of time and energy. For mission purposes, as meetings, social gatherings, etc., we find it very convenient to be able to borrow chairs, dishes, etc., and thus we can accommodate and entertain many more than either one of us could in a small house. We can live more economically also, as for instance, one telephone instead of three, and a telephone here is very necessary and a great saver of time. While we find the house well adapted to its present use as a home for three families, we do not forget that our original intention was for it to be used as a boarding-school; its adaptability to that purpose was what first attracted us. This building was once occupied by a German Catholic boys' school, and those who lived in it at that time have told us that it was very satisfactory—the only reason it was abandoned was the inability to

Members of the Venezuela Mission, Rev. Dr. and Mrs. T. S. Pond; Rev. and Mrs. F. F. Darley, Miriam Darley. Rev. and Mrs. M. A. Chappel have been added to the force since this photograph was taken.

pay the rent. For a girls' boarding school it seems to us ideal.

We want two young women, one a teacher, and one an evangelistic worker, also to be a trained nurse if possible. We want a boarding school for girls and one for boys.

Our congregations have increased and the cottage prayer meetings have been well attended. Two church members passed away after months of suffering, during which time they witnessed for Christ. In both cases the funerals gave opportunity of speaking to the unsaved. One of our theological students has developed wonderfully as a preacher. I never see him in the pulpit without thinking of the transforming power of the Gospel and of the fact that God can use any material if wholly dedicated to Him. A new departure was the ordination of two deacons, and the installation of a deacons' fund for the poor of the congregation. The men chosen for deacons are filling their positions well. The greatest advance has been in the matter of giving. Quite a good many of our church members are giving a tenth of their earnings, and in every case we have seen a blessing follow that practice. Some of the newer converts have proved good evangelistic workers; one woman in particular, the wife of one of our deacons, seems possessed with a desire for souls and is untiring in her efforts to bring in others. She is now acting in the capacity of Bible-woman, is having special instruction and passing it on.

You will be interested in the translation of a little essay written by one of the Roman Catholic pupils in the *Colegio Americano.*

"I like the Christian Protestant Religion more than the Roman Catholic for it does not forbid reading the Bible, and because I can address myself to God in my prayers and can ask Him in the name of Christ to pardon my sins and give me a new life, and because it offers me free salvation through Jesus and gives me the hope of joy when I leave this body for a better life. On the contrary the Roman Religion does not permit reading the word of God and in it there is no hope of eternal life without paying many masses to take me out of Purgatory. In this religion I cannot ask God directly without the assistance of the saints and also the priests, and for these reasons I do not like it:"

CARACAS, Venezuela.

THE SONG OF THE SOCKS

Composed while knitting.

With fingers skilful and swift,
Eyes full of Love's own light,
The women are sitting in every town,
Knitting far into the night.

Knit-knit-knit!
One foot the cradle rocks,
Eyes may be heavy, and fingers stiff,
Daddy MUST have his socks.

Knit-knit-knit!
The maiden sits alone,
Her thoughts afar in the fields of France
But of moments she wastes not one.
As she bends o'er her tender task,
She weaves in ONE golden hair;
It may be a charm for her soldier-lad,
When her love-gift he shall wear.

Knit-knit-knit!
Widowed mother at home,
Her only son, the hope of her age,
To fight for the Right has gone.
A tear drops on her work,
A prayer is breathed on high:
God grant it be heard when the shrapnel screams
And danger her boy draws nigh.

Knit-knit-knit!
Her brother's a boy in blue;
What loyal sailors have always done,
She knows that he will do.
So, in dark midnight hours,
She knits while others sleep;
And his comrades and he, on the wild North Sea,
Our shores in safety keep.

Knit-knit-knit!
An army of women too,
Who have none of their own to give to fight,
But whose hearts are staunch and true;
They are eager to help the Cause,
That, in hour of victory fair,
That joyous hour of the Boys' return,
The triumph they may share.

O men with sisters dear,
O men with mothers and wives,
We'll work for you till our fingers fail,
You're giving for us your lives.
And perhaps, when the Victory's won,
'Twill be said on that great glad day:
"'Twas the women who won the fight for us,"
For, while we knit, we PRAY!

SOPHY IMRIE, *Glasgow*, in *The Record* of the United Free Church, Scotland.

CHANGES IN THE MISSIONARY FORCE

ARRIVALS:

———, ———. Rev. and Mrs. S. C. McKee from Hunan. Mr. McKee's address is San Francisco Theological Seminary, San Angelo, Cal.

At San Francisco, June 20.—Mrs. A. H. Ewing from N. India. Address, 547 W. 123rd St., New York.

At Vancouver, July 23.—Mrs. J. H. Arthur from Central China. Address, P. O. Box 10, Mt. Pleasant, O.; Miss Esther M. Gauss from Central China. Address, 2033 Blendon Place, St. Louis, Mo.; Rev. and Mrs. H. K. Wright from Central China. Address, 500 Penn St., Huntingdon, Pa.

At San Francisco, Aug. 13.—Rev. and Mrs. E. M. Mowry from Chosen, Mrs. Mowry's address is Greeley, Col.; Mr. Mowry's, Mansfield, O.

At San Francisco, Aug. 15.—Rev. and Mrs. Hugo A. Müller from W. Persia. Address, Haddonfield, N. J.

At Vancouver, Aug. —. Rev. Geo. E. Partch from Central China. Address, Greenacres, Wash.

At ———, Aug. 26.—Rev. F. F. Graham from Central Brazil. Address, Evans City, Pa.

At Vancouver, Aug. 27.—Rev. and Mrs. G. W. Van Horn from Japan. Address, Comer, McLean Co., Ky.

At Vancouver, Aug. 30.—Rev. Dr. and Mrs. J. B. Hail from Japan. Address, care A. L. Hail, R. D. 1, Oakdale, Pa.

At San Francisco, Aug. 30.—Miss L. B. Beaber from W. Persia. Address, 1912 Broadway, Fort Wayne, Ind.; Rev. and Mrs. Chas. R. Pittman from W. Persia; Mrs. Pittman's address, care Miss C. Holzmann, Armour Union Stockyards, Chicago, Ill.; Mr. Pittman's, Kennedy School of Missions, Hartford, Conn.

At ———, Sept —. Mr. and Mrs. Mason Wells from Chefoo, China. Address, 1221 Belle Ave., Wooster, O.

At New York, Sept. 11.—Dr. and Mrs. O. H. Pinney from W. Africa. Address, 6123 Erie Ave., Cincinnati, O.

DEPARTURES:

From San Francisco, Aug. 25.—Dr. and Mrs. A. M. Sharrocks, returning to Chosen.

From New York, Sept. 6.—Miss Blanche B. Bonine, returning to Mexico.

From San Francisco, Sept. 15.—Rev. and Mrs. C. H. Derr, returning to Hunan; Rev. and Mrs. C. S. Smith, to join the Hunan Mission; Miss Christine M. Smith, to join the S. China Mission.

From Vancouver, Sept. 27.—Dr. Louis E. Wolferz, to join the N. China Mission; Rev. and Mrs. H. S. Vincent, Rev. and Mrs. Wm. Harris, Rev. and Mrs. J. H. Freeman, returning to N. Siam; Mr. Edward W. Perry, to join the Central China Mission; Dr. Louise Keator, Rev. and Mrs. T. N. Thompson, returning to Shantung; Rev. and Mrs. Jas. E. Adams, returning to Chosen; Rev. Alison R. Bryan, to join the W. India Mission.

From New York, Sept. 27.—Miss Henrietta York, returning to Guatemala.

MARRIAGE:

At Allahabad, July 19.—Mr. Donald Law of the Y. M. C. A. and Miss Myrtle Ducret of the N. India Mission.

RETIRED:

Mr. and Mrs. Kenneth K. Thompson of the Shantung Mission.

RESIGNATIONS:

Mr. and Mrs. E. M. Spilman of the S. Siam Mission. Appointed 1909.

Miss Ethel S. Rhoda of the Central China Mission. Appointed 1916.

DEATHS:

Aug. 23.—Miss Sarah Gardner, formerly of the Japan Mission.

At Tokyo, Aug. 29.—Mrs. J. C. Ballagh of the Japan Mission.

Sept. 6.—Dr. Emily Marston of the Punjab Mission. Appointed 1891.

At Wooster, O., Sept. 24.—Rev. W. M. Dager of the W. Africa Mission. Appointed 1899.

At Hackensack, N. J., Sept. 28.—Mrs. Frank P. Gilman of the Hainan Mission. Appointed 1885.

[IT is not at this date possible to be certain of the movements of our Mexico missionaries. The State Department at Washington has announced that for the next two months passports will not be granted to women entering Mexico. Further information will be given as received. To those seeking speakers on our December subject, Syria, we mention that Mrs. Franklin E. Hoskins, 24 Bank St., Princeton, N. J., is willing to make addresses about her own experience and the problems of the future in Syria and Palestine.—EDITOR.]

"A COUNTRY may be Roman Catholic and yet not Christian. I say that advisedly, for I say it on the authority of Roman Catholics themselves. Every day Catholics from this country, traveling over South America and seeing the condition of the Catholic Church there, are heard to say, 'This is not my church.' A prominent Catholic from the United States, seeing some of the 30,000,000 Mestizos of South America, who are nominally Roman Catholics, said of them, 'They are no better than baptized heathen.'

When Father Sherman, son of the late General Sherman, returned from Porto Rico in 1898, whither he had gone as chaplain of one of our regiments, he said, 'Porto Rico is a Roman Catholic country without a religion.' Bishop Every, Anglican Bishop of Argentina, says: 'There is, unfortunately, no question as to the debased moral atmosphere of Latin American lands; and it is impossible not to hold the church largely responsible. There is no Christian or partially Christian public opinion. Integrity and clean living are not expected. Honor and truth are exceptional. There is a lax tolerance of everything, including vice. Among the mass of educated men faith is dead. Religion is a matter of custom, not conviction.'

"When some one reminded Bishop Kinsolving, Episcopal Bishop of Brazil, that there were no divorces in South America, the bishop replied: 'Of course there are no divorces in South America, for none are required—not in a country where there is nothing in law or custom or public opinion to prevent a man from having as many families as he wants.'

"The best book written upon South America is undoubtedly that written by Lord Bryce. Lord Bryce went to South America in 1912, and of course had every opportunity afforded him of observation. Being a diplomat, he was naturally very careful in any statements he made, especially those of criticism. And yet Lord Bryce said, 'South America labors under the grave misfortune of having an absence of a religious foundation for thought and conduct.' An absence of a religious foundation for thought and conduct in a country that has been dominated by the Roman Catholic Church for the past four hundred years as has no other!

"Two years ago, Prof. Ross, professor of Sociology in the University of Wisconsin, went to South America to investigate social and moral conditions there, and wrote his *South of Panama*, in which he gives the most scathing account of conditions there that has ever been penned. . . . Well, Prof. Ross's book is so true that the professor of Sociology in the University of Chile founds a course of lectures upon it, and recommends it to his students!"—*John Nelson Mills in The Presbyterian Banner.*

Indians About Dabeiba

(Mrs. T. E.) Ethel Towle Barber

In January an itinerating trip of nearly a month in length took us to the West into the Indian country. When we arrived at Dabeiba, the chief town, in the heart of one of the tribes, among the first of the Indians to greet us were a father and his son, a boy of perhaps eight or ten years old. They were friendly, but the father was really begging. Several times they followed us to where we ate our meals and if something was left they were very happy when it was offered to them. At first Harlan, our small son, was afraid of them. I told him they were Indians like a picture in one of his books, and then he was ready to be friendly.

On Saturday and Sunday a great many Indians came into the town, generally carrying baskets of beans or produce on their backs, which they tried to sell from house to house. They seemed very picturesque to us; instead of the blankets used by the North-American Indians, they use a large cotton sheet of blue, brown or dirty white. The sheet is just one long strip of wide cloth, thrown over the head and wound around the body. Nearly all of the Indians paint their faces, legs, arms, and

Father and son referred to in article.

teeth. The teeth are colored black with something that is said to preserve them. Many use blue and red paints on their faces and limbs. They carry the paints with them in little hollow bones or bits of wood fastened about their necks. Some of the men also wore a breast-piece of beadwork. There were several young women in blue with baskets, whom I tried to get in front of my kodak, but they were fleeter than I.

On Sunday morning a number of both men and women entered our room and wanted to see the baby organ. So I played and sang a number of the hymns which the people liked best, as "Oh, Happy Day." I tried to explain to them who Jesus was and why we had come to visit them, but felt that very little impression was made. One shook her head and said, "That doesn't enter my head!" They speak their own language, but a good many of those who visit the towns also understand and speak Spanish.

Sunday afternoon, on returning from a Bible-class in one of the homes, such a sad sight met me. In front and inside of the Government saloon were at least twenty Indians. Then to realize that the next day we were leaving, to return no one knew when! This is only one of many tribes of Indians that live in Colombia, the Government reckoning the Indian population at three hundred thousand. No Protestant missionaries are touching these Indians, and very little work is carried on among them by the Roman Catholic Church. What an opportunity! How we long to see some one sent to Dabeiba who can not only reach the people of the town, but also the Indians in the regions about.

Many of them came to our rooms to shake hands and give us the friendly greeting which is their custom, calling us *copadre* and *comadre,* which means fellow-brother or fellow-sister. Who will heed the call to such an opening to work for Christ and his fellow-man?

Once I wrote you of a young lady who would not become a Christian because she was so self-centered.* What

*WOMAN'S WORK, Nov., 1915.

was our joy on the trip in January to receive that young lady into the membership of the church! Such a change as had taken place in her. She said, "Yes, I came to Antioquia to live with my brother simply for the novelty of it. But as I listened to his sermons, and saw his life, and saw how faithful the people here were through all the dreadful opposition by the Roman Church, I could not help but feel that Christianity was the truth. Then I began to teach the children in Sunday-school and in a small day-school, and the more I studied, the more I was convinced of the truth. Now my desire is to help in every way that I can."

Indians about Dabeiba; notice the fine, strong faces and the elaborately beaded breastplate. Photos. sent by Mrs. Barber.

This young lady taught the children for six or eight months without any compensation, doing dressmaking to support herself.

MEDELLIN, Colombia, S. A.

A Typical Incident

BY A GUATEMALA MISSIONARY

A LITTLE girl of seven came into the house of a drunken woman in Mazatneango, and patting her on the back, said laughingly, "My mother is dead." Though the woman was hardly sober enough to understand, she staggered over to the squalid hut, and found the mother indeed dead, abandoned by the father, and a little four-year old girl, Felipa, lying sick and nearly starved by her side, not realizing the calamity that had come upon her.

The drunken woman gave the alarm and got the dead woman buried, then started with the two children to a town eight miles away to sell them where there would be less risk of their being known. She was too drunk to carry even little Felipa, so she drove the two before her as they drive pigs to market. Whenever on the long, long road Felipa, crying from weariness on a journey so far beyond her years and condition, wanted to sit down and rest, her drunken driver would whip her and compel her to keep moving on. Who can imagine the amount of suffering endured by the poor child on that awful journey? When at last the trip was over she was marked with welts of the rods, and her poor little feet and legs were terribly swollen from exhaustion; it was several days before she could even stand, and though a week has passed since, she is still hardly able to walk.

On arriving at her destination the drunken woman was too tipsy to attend to the business of cashing in her find, so she handed them over to our

principal believer there, telling him to keep them, as she had no place for them. Felipa was quite sick, her whole body swollen, her system full of malaria, a bad cough, her hair matted on her head and creeping with vermin, her clothes mere rags and filthy beyond description.

Our good Protestant brother and his family soon changed the state of things. Her hair was clipped close, as it was beyond combing and washing; she was bathed, nourished, given medicine, and two new clean frocks made for her, to all of which she responded both physically and in gratitude, for it is probably the only kindness she ever experienced in her life. It is pitiful to see how she clings to her benefactors, and she is as proud and delighted over her new red dresses as your own little four-year-old would be.

What a career had been hers had not a merciful Providence directed her drunken driver just where He did! There are hundreds of just such cases as this, all the time. The Hindu mothers threw their babes into the Ganges to the sacred crocodiles, as an act of devotion. We often think how much more merciful that quick treatment of a little child was than this throwing them into a flood of cruelty and vice. Oh, for more of the Christianity of Christ! The extent of child cruelty here paralyzes rhetoric and plunges pity into despair. It is hard to think of it right here in the same world and on the same continent with so many thousands who would willingly and quickly rescue, could they be brought into touch with the actual suffering and realize it.

SEEING THE ECLIPSE

[From a letter written to Mrs. C. S. Williams, of Bucaramanga, Colombia,—now at her home in this country—by one of her pupils who had been studying English with her for two years. The beautiful chirography of the letter might serve as an example to many of our American girls.—Editor.]

I had a happy time seeing the eclipse; it is beautiful. "It has begun! it has begun!" everybody cried. What has begun? The answer is in the sky. Looking up, one can see a very black spot on the western side of the sun. It is just nine o'clock. The spot grows in size, but very slowly, and in an hour only a crescent of sun is visible. How powerful is the light of the sun! Only a crescent is shining and no difference is noticed except that everything makes a very dark and large shade. Now the crescent has been reduced to a very thin curved thread of fire. Now the light is like the light of the moon.

What a marvel! The moon has covered the sun! It is forty minutes past ten. It is the most beautiful stage of the eclipse. The (for us) always silver queen of the night covers the sun with her very dark body while the sun frames her with a very faint splendor of silvery light. It is as dark as on a starry night. This darkness lasts two minutes, and in this short time the temperature from 28° (C.) comes down to 20°! A cold wind blows over the earth and all nature seems petrified. No bird sings, no person talks; the black crows are sadly perching on the roofs. All is under a spell.

Suddenly a dazzling spot, like a huge diamond, appears under the moon. This part is beautiful. This light is so sudden after the darkness that I wonder if light shone more rapidly when God ordered it to shine for the first time.

Although we again have light, it is cold still and a certain languor reigns on the earth, while in the sky the crescent of sun is growing, growing with majestical calmness and the black moon is retiring by the eastern side of the sun.

All is over! No vestige is left. Has such a marvelous thing happened? It seemed a dream. It was too beautiful to be real!

Certainly no material vestige is left, but I hope that this magnificent proof of the splendor of God will never be forgotten by those who have seen it. Surely you have read many and very good descriptions of eclipses but I could not help giving this description to you—I like so much to tell things to you! Grace and I miss you very much, each day more. You were our *all!*

Our special work while we were in Ponte Nova was that of reconstruction. The house formerly had four attics, low and hot to house seventeen girls. Now a commodious upper story has been added which will accommodate twenty-five girls. Imagine in go-ahead America every piece of wood planed by hand, every beam hewed out from trees cut in the woods; even nails could not be obtained the right size for the zinc roofing, and so the rain sometimes found an entrance round the head of the nail. And the work was complicated by the thunder storms. (*Mrs. Alex.*) *Constance W. Reese.*

Caetete.

With Presbyterian Young People

SUGGESTIONS FOR ATTAINING 100 PER CENT. IN THE STANDARD OF EXCELLENCE FOR YOUNG PEOPLE'S SOCIETIES.

MOST of our societies are now familiar with the Standard of Excellence for Young People's Societies, issued jointly by the Women's Boards of Home and Foreign Missions. There are probably many that would welcome assistance in attaining the points set down in the Standard. Therefore, at the risk of repeating many things already well known, the following suggestions are given. They are of necessity very much abbreviated in form, but the ideas may all be further developed to suit the local conditions.

If possible, appoint a Standard of Excellence Committee of five or more members, each of whom shall be made responsible for certain of the points. In the C. E. work some of the members of the missionary committee may be designated for these duties. The committee should be well organized, for it will be found that most of the items are interdependent. If marked success is reached in one point, the average of all will rise also. On the other hand, one member who is not alive to her duty may nullify much of the work of more faithful workers.

1. INCREASE IN MEMBERSHIP.

A personal invitation is the surest method by which to secure a new member. The one who is responsible for Point 1 should form a sub-committee for visiting and inviting all the young people in the church and neighborhood to the society. Not only should they be invited, but called for, and accompanied to meeting. This point is decidedly dependent upon the success achieved in attaining some of the others. If the society does not provide some worth-while activity to hold the new members, the work of the membership committee will be futile.

2. SYSTEMATIC STUDY OF ONE OR MORE MISSION STUDY TEXTBOOKS.

Those who are interested in achieving this point should write to the Board Secretary of Missionary Education for the various leaflets on *Why Study Missions,* and *How to Organize and Conduct Mission Study Classes.* A campaign should be instituted along the lines suggested in this literature. Help for individual problems may also be secured.

3. AT LEAST TEN MEETINGS OF MISSIONARY INTEREST.

There is plenty of material for the development of these meetings, for the Boards provide sets of missionary programs for the Westminster Guild, Young Women's Societies, and Y. P. S. C. E. The committee in charge of the programs will do most effective work by holding frequent meetings at a regularly appointed time. This will give opportunity for the preparation of maps and charts, and for the study of the books and leaflets recommended for reference. The leader chosen for a meeting should meet with the committee during the period of preparation for the meeting for which she is responsible. It should be remembered that the meetings should not only be *missionary,* but *interesting.* The effort expended in making them attractive will be amply repaid by the certain advance which will be made along at least two other lines—increase in membership, and increase in gifts.

(Further suggestions covering the seven remaining points of the Standard of Excellence will appear in the next issue.)

HOME DEPARTMENT

The Book Stall

For Thanksgiving

Sing Ye Praise with Understanding Musical Program	.3 cts.
The King's Highway	2 cts.
The Living Christ	2 cts.

SOME LEAFLETS FOR THE CHRISTMAS MONTH

SYRIA

Boy Life in the Holy Land	2 cts.
Sanatorium at Maamaltain	2 cts.
Why Zaraphe Changed Her Mind	2 c's.
Dr. Samuel Jessup	2 cts.
Question Book	5 cts.

PERSIA

Schools and Colleges (revised)	5 cts.
A Land of Sorrow	3 cts.
Speaking for Others in Persia	2 cts.
The New Woman in Persia	2 cts.
Team Work in Persia	2 cts.

ADDITIONAL LEAFLETS

Occidental: Sketch, *Mrs. Harriette Eddy Hoskins*
Southwest: *Dr. Jessup, the Missionary Scout*
Northwest: *Dr. Mary Smith; Mrs. S. G. Wilson; Margaret Y. Holliday* . . each 2 cts.
Philadelphia: *The Diminishing Dollar:* A War Emergency Call . . . Free

How a Literature Secretary Keeps Her Tools Sharp

In one of the New York churches, widely known for its splendid missionary spirit, the women's auxiliary has had for many years a persevering, intelligent and resourceful Secretary of Missionary Literature. Woman's Work counts this Secretary among its most loyal friends and allies. Her list of subscribers for this magazine now numbers one hundred and fourteen, a fine number for one church. It is at our request that she gives our readers a few hints of the methods she has employed with success for so many years, though she modestly declines to sign her name to the article. Who can estimate how much of the missionary intelligence of this church is due to the efforts of this one modest woman?—Editor.

A first step in real preparedness for the office of Secretary of Missionary Literature is a good, substantial blank book, always kept where it is easily accessible. Don't allow a moment more time than is necessary to pass before you write in this book the name, the exact address and the date when subscription begins of each subscriber to a magazine. Let the subscribers know that this is done regularly and promptly, that you do not allow yourself time to forget.

In the same book I keep another record on a different page of when a subscription is given or sent me, writing the name and also *"received* on such a date." On still another page is my record, including name, address and date when I send a new subscription or a renewal to the office of a magazine. Though this system sounds elaborate, experience has convinced me that this is the simplest and surest way of avoiding mistakes. I try too to write names and addresses with extreme fullness and accuracy.

Like other literature secretaries, I often meet women who say they have already more reading matter than they can attend to and do not care to take the missionary magazines. To these women I usually give or send the name and address of some missionary who does not receive the magazines but who, I have ascertained, would like very much to have them. My request for a subscription for such a missionary is seldom refused. I obtain a list of these missionaries of the Home Board by

applying at the office of the Secretary of that Board, the Rev. Dr. Dixon. I have now about sixty such recipients on my list and as their addresses are frequently changed I send my list to headquarters once or twice a year for correction. This method not only supplies the recipients of the magazines with much-needed missionary literature but adds largely to my subscription list. I do not regard the transaction as completed until I have written directly to the missionary, to whom I send the name and address of the giver of the subscription, and from whom I ask a brief line of acknowledgment of the courtesy, to be sent promptly to the donor. Besides being a suitable recognition, this secures the interest of the giver, assures her that the magazine has been sent to the person named to her and usually makes her willing to renew the subscription when it expires.

I want to urge all my fellow secretaries of literature not to be afraid to ask the women of their churches and societies to give them their subscriptions. Indeed, this is not a *gift*. Not only do they receive the worth, and far more than the worth of the small sum subscribed, but it is just as much their duty as it is ours to give their support to the missionary literature published by their own Boards.

In every church there are unavoidable changes by removals to other places, deaths, etc., which reduce the subscription list of the secretary, and we must find some way to overcome the loss. One way I have tried with some success is to find out by inquiry the new address of the subscriber who has moved away. Then I write to her asking if she would not like to continue her subscription as a link to bind her to the old church and society.

On the first of each month in which a subscription expires I write a personal letter to the subscriber, thanking her for her interest and telling her that I hope to receive her renewal at her earliest convenience. Sometimes to reach someone who is not interested I send copies of both magazines. Then I write asking the lady to look these over carefully and send me her subscription. Don't be afraid to ask intelligent women to take our magazines. They are both so ably edited and so full of matters about which they should be informed that we need have no hesitancy in recommending them.

During the summer I usually write three or four letters almost every day asking for renewals. These are addressed to individuals on my list but not dated. At the proper time I insert the date and mail the letter. This is much easier than writing to my whole list at one time.

At every meeting of our missionary auxiliary, on a small table, I have recent issues of the magazines, the latest prayer calendars and leaflets. I am always ready, when asked, to give a brief report of my work. I keep an account of money spent for postage and stationery and send my bill at a stated time to the treasurer of the contingent fund.

After a number of years of experience in this work I find that the more time and thought I put into it the more interested I am. We must not accept the office of secretary of literature thinking it will be an easy job. There are many discouragements, but with so many loyal women as there are in every society we can not help feeling like going on and doing our best. A good secretary should try to hold her position just as long as possible; she learns much by continuing in office, trying to devise improved methods all the time. I have held my office for twenty-seven years, but not without many sacrifices of time and strength—but what we do without sacrifice doesn't count for much.

A Literature Secretary.

Recent Attainments of General Council

Florence E. Quinlan

Our vocabulary is augmented from time to time by words and phrases which come to have a technical meaning. One such is "Chicago Conference." A united advance or new departure along organization lines occurs, and we hear the grateful remark of the constituency: "Chicago Conference made that possible." In the March issue of Woman's Work and *The Home Mission Monthly,* Mrs. William E. Waters gave a résumé of actions resulting from Chicago Conference and the subsequent meetings of General Council up to that time. It is now our privilege to summarize the more recent achievements.

General Council met in January, 1917, and again in June, the regular officers serving at both meetings: Mrs. F. S. Bennett, chairman, and Miss Margaret E. Hodge, secretary. A large number of items were considered, covering many phases of the work. All recommendations of General Council require action by the seven constituent Boards. Some of the more important of those which have become of effect are cited in this article. Numerous other recommendations are under consideration by the Boards; those here noted will serve to show the scope of subjects discussed.

At Chicago Conference, with unanimous accord, the synodical representatives recommended a united prayer-book. It has taken time and considerable thought to correlate the *Prayer Calendar* issued yearly by the Woman's Board of Home Missions and the *Year Book of Prayer for Foreign Missions,* issued by Central Committee. For 1918 *The Year Book of Prayer for Missions* contains the stations and workers of the Board of Foreign Missions and the Woman's Foreign Boards, the Board of Home Missions and the Woman's Board of Home Missions, with the work of the Board for Freedmen in April, as usual. The monthly topics follow the new arrangement noted in the July issue of both magazines, an arrangement which has placed related or similar mission fields in the same month, as, for instance, Africa and the Negro in America, Mexico and Mexicans in the United States. The very title of this book reflects the most beneficent effect of Chicago Conference, namely, the elimination, wherever possible, of the terms "Home" and "Foreign."

Time and gray matter have been spent during the past few years by perplexed officers in the endeavor to codify the "Standards of Excellence" received from Boards and synodical and presbyterial societies and to satisfy the varying demands. This waste is now eliminated. Standards are uniform—a set, each, for synodical, for presbyterial, for woman's auxiliary societies, and for young people's organizations. A standard for Missionary Education was decided upon at Chicago Conference. General Council has now determined the exact mission-study definitions and has issued an outline of the various forms of missionary education covering mission study and allied activities.

All of the constituent Boards having accepted the plan of presenting to undergraduates in denominational colleges objects for voluntary gifts, General Council in June approved of the plan and authorized Central Committee and the Woman's Board of Home Missions to proceed with the choice of such objects. Those selected will doubtless soon be made public through the regular mediums of communication.

An action was adopted in September, 1916, which will simplify work for treasurers: "All Boards shall ask for the same percentage of increase; the said increase to be based on *regular gifts* for the previous year from wom-

en's, young people's, young women's and children's organizations. In reckoning this percentage of increase no account shall be made of gifts for extras, or of specials, or of legacies."

For those who are unfamiliar with General Council and who did not have the opportunity to read the article by Mrs. Waters, it may be well to re-state the composition and powers of General Council. The by-laws have been carefully revised and provide for representation from each Woman's Board and for an annual meeting to be held after the meeting of General Assembly. A meeting may also be held in January. The officers are a chairman and a secretary, neither to serve more than two consecutive terms. All matters are decided by two-thirds vote representing equally the Woman's Board of Home Missions and the Woman's Boards of Foreign Missions.

The annual election in June resulted in Mrs. Bennett continuing as chairman, and Mrs. John Harvey Lee becoming secretary.

Careful thought has been given to the specific duties of the secretaries and standing committees. Stated broadly, the Secretary for Publications will supervise joint publications, of which there bid fair to be an increasing number in the immediate future; the Secretary for Westminster Guild will perform the duties which have hitherto devolved upon the Westminster Guild Council; the Committees on Student Work, and on *Over Sea and Land,* have charge of the lines indicated by their names. These all now report to General Council. Through this centralizing of responsibility there should gradually come a minimizing of effort expended in accomplishing results.

All who have been privileged to attend either Chicago Conference or the meetings of General Council have been filled anew with a "spirit of fellowship in service" and with an ever-deepening realization of responsibility and of the supreme need of intercessory support. Upheld by the united prayers of the whole constituency, may we then "go forward on our knees," unitedly praying, unitedly working, unitedly rejoicing.

CHRIST, THE HOPE OF THE WORLD

This is the title of the Christmas program for Sunday-schools offered by the Foreign Board. It is a service for the times in which we live, brings a message of hope to a world at war and will appeal to Presbyterian Sunday-schools all through our Church. Accompanying supplement provides appropriate exercises for the different departments. Programs, supplements and suitable coin cards are furnished free in quantities desired, if the Christmas offering is sent to the Board of Foreign Missions of the Presbyterian Church in the U. S. A. Sample packet on application. Owing to the congestion of express and mail packages incident to the war, there is more reason than ever for sending in your order immediately in order to avoid delay in the receipt of the supplies. Address, Rev. George H. Trull, 156 Fifth Avenue, New York City.

At Chambersburg Summer School; from left to right, back row: Mrs. Montgomery; Mrs. Humphreys (China); Miss Prescott; Dr. Mabie (Congo); Mrs. Peabody. Front row: Mrs. Jordan (Persia); Miss Wishard, Field Secretary of Philadelphia Board; Mrs. Stewart (China). Photo. sent by Mrs. P. R. Byerly.

Calvary Church of Auburn, N. Y., greatly increased the circulation of *The Yearbook* of Prayer last year by asking members of the missionary auxiliary to give the little book as a New Year's greeting to women in the church who were not members of the society.

THE CHILD-AWAKENING CAMPAIGN

Do you realize that the child is the most important member of society? It is the child of today who is to support the missions of tomorrow, and to be tomorrow's missionary.

The best way to awaken the child is to give it a definite personal interest, and this definite personal interest is given through *Over Sea and Land*, the only junior missionary magazine of the Presbyterian Church. Is this magazine distributed in your Sunday-school? Or is it subscribed for personally in every home where there is a child under thirteen?

If not, there is a distinct and definite work for every Presbyterian woman, and especially the secretaries of literature, to do in this CHILD-AWAKENING CAMPAIGN.

GET BUSY! Let us be workers, not shirkers, and put our little magazine into thousands more Presbyterian homes than it has ever before visited. (Samples free from Room 1114, 156 Fifth Ave., New York.)

NOTES FROM HEADQUARTERS

From Philadelphia

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of each month at 10.30. Prayer-meeting, third Tuesday at 11. Visitors welcome at both meetings.

PRAYER-MEETING, November 20. TOPICS: *Our Young People's Work, Latin America.*

TEMPORARY leave of absence has been given to our greatly loved and valued president, Miss Margaret E. Hodge, that she may for the present fill the important office of Executive Secretary of the Central Committee of the Woman's Boards of Foreign Missions. In common with all the Boards we shall be helped by her wider knowledge and experience, but we shall miss her happy presence and her wise counsel in our weekly meetings and her ever-readiness to help us individually. Under the leadership of Mrs. William Watters, who has been appointed Acting President, the work of our Society will go forward without interruption. Every member of our large constituency is urged to do a little more than her "bit" in this year of opportunity.

IT is with sincere regret that we announce the resignation of two members of the Board of Directors. Mrs. J. W. Cochran, secretary for Young People, goes to Detroit, and Mrs. Harold Peirce, who has been a member for fifteen years and chairman of Finance Committee, is obliged to resign on account of other pressing duties.

THE opening prayer-meeting, September 18th, was largely attended and full of interest. Mrs. Jennings, one of the Home Secretaries, called attention to the "Fall Letter" which had been sent to presbyterial presidents, and urged our reading it carefully and becoming more familiar with work at the "Home Base." Mrs. Greene, Secretary of West Africa, spoke encouragingly of the work in Africa in spite of war disturbances and said the people had not lost faith in God but that there was a revival of interest, increasing numbers of young men going into the ministry and new churches being started in the interior, and that sixteen missionaries were now on their way to Africa.

WE were very glad to have with us Miss Doriss of Chosen, who is home on a short furlough, and Mrs. Hugo A. Müller, M.D., of Persia.

MISS JANE SAMUEL, who has been seriously ill and for whom prayers were offered last spring, has recovered and is resting at Columbus, Ohio.

CHINA and our Board have both sustained a great loss in the resignation, on account of her health, of Dr. Mary Fulton, one of our own missionaries, who has given thirty-three years of beautiful service on the field. A cablegram has been received announcing the death of Dr. Emily Marston of India after twenty-six years of valued work.

IT was with great pleasure that we received a long, bright and encouraging letter from Miss Cattell, telling of her very serious illness on her way to China, of her safe arrival at her sister's home, and of her resting in the Red Cross Hospital out from Shanghai, where she was very happy and gaining steadily. Miss Cattell is not able to write letters but would be glad to receive them. Miss S. W. Cattell, Yangchow, China, is the address.

☞ Do not send orders for leaflets, Yearbooks or other literature to WOMAN'S WORK but to your own Headquarters.

From Chicago

Meetings at Room 48, 509 South Wabash Ave., every Friday at 10 a. m. Visitors welcome.

MISS CHRISTINA SMITH, who sailed Sept. 14th for Canton, China, where she will take up her work as medical missionary, was a visitor at the Friday morning meeting, August 31st. On Friday, Sept. 7th, Miss Henrietta York, of Guatemala City, C. A., spoke of gaining a broader vision of what missionary work is to be and expressed her eagerness to return to her work; and Mr. and Mrs. L. H. King, *en route* to Mexico City, were full of enthusiasm. Mrs. King spoke specially of the work she anticipates doing among the Camp Fire Girls of that country; also Rev. and Mrs. J. H. Freeman and daughter, of Chieng Mai, N. Siam, visited us. Mr. Freeman compared the work we are doing in Siam with the need and said a great responsibility rests upon Presbyterians as ours is the only church having mission stations in that country. They sail for Siam Sept. 27th.

REV. DR. WRIGHT, of the Philippines, gave his ideas of the effect of the European War upon the nations of the earth, by bringing

them closer together, and expressed himself very optimistically with regard to the future of missionary work as a result.

Mrs. E. H. Silverthorn, our Field Secretary, gave a most interesting account of her visits to the various Summer Conferences. Coming in contact with leading men and women of the Presbyterian Church gave her not only new ideas and methods but fresh inspiration and enthusiasm for the great work of foreign missions.

A party of missionaries bound for Persia, by way of the Pacific, visited Room 48 recently on Friday: Rev. J. C. Crothers, Miss Marie Gillespie, Miss Mary C. Johnson and Miss Gertrude Peet. They sailed from Vancouver, August 30th.

This number of the magazine brings to the readers the announcement of the death of a member of our board. Mrs. Thomas Kane found rest early in September. She was a loyal, sweet-spirited, faithful attendant at our meetings, and was for many years a member of the hospitality committee, always giving freely of her time and of her home to its work.

The new *Standards of Excellence*, for synodical, presbyterial, auxiliary and young people's societies, have been sent out, and additional copies may be obtained from our headquarters. We have C. E. missionary programs for Nov. 18th and Dec. 9th.

The text-books for Africa are all ready and you will find a short comprehensive review of each, with many useful suggestions and a list of helps, in the last number of *The Messenger*.

The Interdenominational Committee provided an unusually valuable series of lectures in the downtown district of Chicago in September. They were given by Mrs. D. B. Wells on the Woman's Mission Study books for the current year.

From New York

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 a. m. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour. Literature should be obtained from Room 818, 156 Fifth Ave.

As the Board Managers gathered on Wednesday morning, Sept. 19th, for the first meeting of the autumn, it was with saddened hearts, for the message had come that suddenly on Tuesday from her own home in Bloomfield, New Jersey, Mrs. Joseph M. Mann had entered into the presence of her Master. That very morning she was to have been formally elected a member of the Board to serve as one of the Home Secretaries. Those who knew her—and they were many—had rejoiced that the work of the Board was to be strengthened by her fine spirit of service, her firm faith, clear vision and practical efficiency. Few who were at the Albany meetings last April will forget the beauty and force of her spiritual message as she led one of the devotional services. Newark Presbytery is indeed bereft in losing her who as president has directed its affairs with wisdom and unstinted service, winning the loyalty and affection of its large constituency. Endowed with rare personal charm, with unfailing tact and many talents, she was the embodiment of life and of "life more abundant." We can only think of her today as "alive forevermore."

Interest in this year's "Special"—the New War Emergency—is steadily developing, as is shown by letters and messages from presbyterial treasurers. The knowledge that a certain definite sum is asked seems to be an incentive to special effort. From one presbyterial society comes the assurance that the full amount asked will be raised and probably surpassed. St. Lawrence Presbytery, early in July, through a gift from the Woman's Society of Morristown, New York, had the honor of making the first gift to this fund. An advance in regular gifts, the meeting in full of all pledges for salaries and station work, and the $15,000 to meet this War Emergency is our goal this year.

Last call for the Summer Offering has been sounded, and if you have not already responded, please do so at once. We are asking for $3,000 to help meet the Emergency Medical Costs. This is a large amount to ask, you say? Yes, it is, and your gift is needed so that we may not fall short. Send to the Treasurer of your local society all you can, but be sure to *send*.

Here is a letter of thanks for the money we sent to Siam as our part of the "Siam Extensions Fund":

"On behalf of the Bangkok station, I take great pleasure in expressing to all of you our sincere gratitude for your generous gift for mission work in this city. The money is to be used for a missionary residence and site. The need in Bangkok, with its eight hundred thousand people, is desperate, as there is at present no missionary able to devote all his time to preaching and pastoral work. A new residence will make it possible to provide adequately for new missionaries and thus make their work more efficient.

"Thanking you again most heartily on behalf of the station,

"Sincerely yours, Spafford Kelsey, Secretary of Bangkok Station."

From St. Louis

Meetings every first and third Tuesday in the month at 10.30 a. m., Room 707, 816 Olive St. Send there for literature.

A comparative statement of the Treasurer for the first half of 1916 and of 1917 shows an increase in gifts; not a large increase, but the march is forward.

Just here a correction is due Kansas. Owing to the failure of a few auxiliaries to return blanks to our office, it is stated in our annual report, "Kansas has lost in every department of literature." It was unbelievable. Investigation proved that Kansas gained 104 subscriptions to Woman's Work

and 130 to *Over Sea and Land*, making more than the ten per cent. asked for. Prompt return of blanks is important.

Mrs. Short, W. G. Secretary, presented a splendid report from Miss Ducret, of the Wanamaker High School in Allahabad, India. That school was the first in the province to send up classes for Government examinations, and her girls stood first and second among the girls of that province. Eight of the sophomore girls sent letters, each telling of some phase of her school life. One wrote of the National Missionary Society of India, whose membership is open to all Christian denominations.

We have had several "perfect days" when missionaries visited us. We are the far inland Board and not so frequently visited by such guests as our sister Boards. Perhaps all the more are we made happy when they can and do meet with us.

Always are our letters fine, and most of these we share with interested societies.

Because of the high price of paper and the equally high cost of printing, we have decided to discontinue our little *Quarterly* indefinitely, or until conditions in general make prices more nearly normal.

A letter and report from Mrs. McCune in Chosen are most interesting. The educational work has still its problem. A homey touch is where in the letter she tells us she is "canning vegetables."

Letter and report from Misses Turner and Spencer in Aguas Calientes. They came to us with the Cumberland Presbyterians, the mission having been established in 1897. In all the sisterhood of missionaries there are not two more faithful, more efficient, than these.

Miss Schoebel's letter to her mother was loaned to us, and appreciated. Other letters were from Mrs. Garvin, Mrs. Kennoyer and Miss Jane Thompson. The letter acknowledged the Christmas box which should have reached them months ago.

Mrs. Cummings, for the Educational Committee, reports the following new study classes: *An African Trail*, 16; *The Moffats*, 2; *The Lure of Africa*, 9; *The Living Christ*, 4; *Servants of the King*, 1.

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From San Francisco

920 Sacramento St. Meeting first Monday of each month, at 10.30 and 1.30. Executive session, third Monday. Prayer Service, first and third Monday from 12 till 12.30.

Recent missionary visitors at headquarters were: Rev. and Mrs. Walter C. Erdman, returning to Chosen; Rev. and Mrs. Wallace J. Anderson, to join the Chosen Mission; to China, Rev. G. U. Gammon with his bride (Miss Helen Smith), formerly a missionary to China; Mr. and Mrs. Crawford, returning to Soochow, and Miss Caroline Bickel, a trained nurse. Besides these were: Mr. and Mrs. Pittman, just arrived from Tabriz, Persia, via Russia, Siberia, and Peking, China.

It was a great pleasure to see our charming missionary, Mrs. Erdman, restored to health, and to greet, as well, her husband and the three winsome little Erdmans.

In the absence of the President, Mrs. Pinney, who has been on tour for the Board in Utah, the Treasurer, Mrs. Denniston, has graciously presided.

Labor Day, always Young People's day at the Board, was well attended. Miss Mae Flathers, of Pasadena, prepared the program, bearing on the introduction of missions into C. E. Societies, and conducted an open parliament.

A bit of interesting and pathetic intelligence comes from Miss Wambold, in Seoul, Chosen: "A special effort we are making just now for young married women who have not gone to school. We wish to plan for a month's study for them in September. The mothers-in-law always come to any classes, but do not yet always see their privileges in taking turns in looking after the house and baby while the daughter-in-law goes out."

From Portland, Oregon

Executive meeting at 10 a. m. on first Tuesday of each month, and popular meeting on third Tuesday at 2.30 p. m. in First Church. Literature obtained from Miss Abby S. Lamberson, 454 Alder St., Portland.

Our Board invites missionaries about to pass through our territory, to send due notice to Mrs. F. I. Fuller, 503 Spring St., Portland.

All our presbyteries are well started in the fall work of our Board. Study Circles have been springing up in Women's Guild and C. E. Societies and we are expecting to hear good results of growth and money. Money and more money is needed to cover the increased cost of exchange so that our missionaries shall receive their full salaries, because on these salaries they must still meet the higher cost of living. Then our mission schools, hospitals and other institutions must be kept up on a basis of higher prices on all commodities. Our work means "Christ for the World," and the world needs Christ.

Let us all use as never before the *Year Book of Prayer*. God is our strength. Prayer can accomplish all that we lack in might and power. Let us never rest in our petitions that the whole world may soon know and accept Jesus Christ as king. God *has* given the world His only beloved Son, and He is more ready to give the Holy Spirit to them that ask it. This is the great part of our woman's work at this time, while we are doing our Red Cross work let our hearts be lifted in prayer. Pray, pray, pray in your closets and in all your meetings that men throughout the world may bend the knee and ask for this blessed gift of the Holy Spirit. Then shall we see "peace, sweet peace." If we could write only one word in these notes to our societies today, it would be pray!

RECEIPTS TO SEPTEMBER 15, 1917

By totals from Presbyterial Societies.

Woman's Foreign Missionary Society of the Presbyterian Church

Athens,	$39.50	Huron,	$83.62	Redstone,	$653.07	Wellsboro,	$20.00
Baltimore,	202.88	Kittaning,	710.89	Shenango,	180.50	West Jersey,	275.23
Birmingham,	22.65	Lackawanna,	917.70	St. Clairsville,	250.28	West Tennessee,	116.65
Blairsville,	355.00	Lehigh,	223.40	Steubenville,	607.00	Westminster,	296.75
Butler,	313.12	McMinnville,	21.40	Union,	151.25	Wheeling,	286.21
Catawba,	.50	Mahoning,	446.00	Washington,	654.89	Wooster,	400.40
Chattanooga,	49.85	Marion,	369.12	Washington City,	221.70	Zanesville,	254.18
Chester,	608.80	Maumee,	137.20			Miscellaneous,	513.50
Chillicothe,	354.79	Monmouth,	399.00				
Cincinnati,	643.07	Nashville,	260.00				
Clarion,	246.32	New Brunswick,	776.25				
Cleveland,	919.10	New Castle,	508.05				
Columbus,	253.10	Newton,	242.00				
Cumberland Mt.,	7.20	Northumberland,	543.00				
Elizabeth,	262.00	Parkersburg,	110.69				
Florida,	2.50	Philadelphia,	811.20				
Gadsden,	17.00	Philadelphia, North,	671.58				
Holston,	25.52	Pittsburg	2,948.12				
Huntingdon,	723.63	Portsmouth,	169.29				
Huntsville,	16.50						

Receipts from August 15 to September 15,	$20,293.15
Total since March 15,	85,174.50
Personal Gifts to Missionaries,	17.18
Persia Relief Fund,	20.00
Latin-America Development Fund,	373.05
Siam Extension Fund,	93.00
Million-Dollar Campaign,	632.00

(Miss) Anna Vlachos, *Treas.*,
601 Witherspoon Building, Philadelphia, Pa.

Woman's Presbyterian Board of Missions of the Northwest

Aberdeen,	$70.00	Grand Rapids,	$51.00	Niobrara,	$41.50	Rushville,	$44.25
Adams,	39.95	Gunnison,	60.00	Omaha,	219.50	Saginaw,	305.50
Alton,	190.00	Indiana,	300.25	Oakes,	15.61	Saint Cloud,	1,051.00
Bismarck,	1.75	Indianapolis,	554.28	Ottawa,	200.00	Saint Paul,	969.05
Black Hills,	21.00	Iowa,	550.85	Pembina,	65.75	Sioux City,	347.25
Bloomington,	604.95	Iowa City,	208.75	Peoria,	285.00	Springfield,	387.00
Boulder,	316.00	Kalamazoo,	24.00	Petoskey,	23.00	Waterloo,	347.36
Box Butte,	23.00	Kearney,	132.40	Pueblo,	229.00	Whitewater,	194.60
Cairo,	51.00	La Crosse,	15.00	Red River,	58.50	Miscellaneous,	26,445.42
Cedar Rapids,	342.20	Lansing,	104.00	Rock River,	230.00		
Central Dakota,	184.47	Lake Superior,	58.00				
Chicago,	1,587.60	Logansport,	204.50				
Corning,	231.00	Madison,	65.00				
Council Bluffs,	170.50	Mankato,	211.50				
Crawfordsville,	451.50	Mattoon,	211.85				
Denver,	451.55	Milwaukee,	236.85				
Des Moines,	262.20	Minneapolis,	1,114.48				
Dubuque,	225.31	Monroe,	54.00				
Duluth,	335.50	Muncie,	217.04				
Fort Dodge,	186.75	Nebraska City,	152.90				
Fort Wayne,	202.00	New Albany,	145.80				

Receipts from August 15 to September 16:		
Regular,	$16,465.72	
Million-Dollar Fund,	25,141.75	
Persia and Syria Relief,	305.00	
Miscellaneous,	167.50	
		$42,079.97
Total receipts, March 16 to September 15,		$83,319.21

Mrs. Thos. E. D. Bradley, *Treas.*,
Room 48, 509 South Wabash Ave., Chicago, Ill.

Women's Board of Foreign Missions of the Presbyterian Church

Boston,	$128.00	Princeton,	$73.00
Brooklyn,	128.00	Providence,	34.00
Buffalo,	204.00	Rochester,	283.50
Champlain,	145.00	St. Lawrence,	75.50
Chemung,	72.00	Syracuse,	67.00
Geneva,	47.00	Troy,	380.00
Hudson,	5.00	Utica,	203.00
Nassau,	318.35	Westchester,	318.15
Newark,	30.00	Miscellaneous,	2.00
Newburyport,	27.00	Interest,	369.13
North River,	39.00		

Receipts from August 15 to September 15:		
Regular,	$2,894.63	
New War Emergency Fund,	54.00	
		$2,948.63
Total since March 15:		
Regular,	$31,432.01	
Latin America and Siam,	384.45	
New War Emergency Fund,	152.50	
		$31,968.96

(Mrs. James A., Jr.) Nellie S. Webb, *Treas.*,
Room 818, 156 Fifth Ave., New York.

Women's Presbyterian Board of Foreign Missions of the Southwest

Abilene,	$58.60	Houston,	$52.25	Pecos Valley,	$17.80	St. Louis,	$1,815.10
Ardmore,	26.25	Iron Mt.,	30.00	Rio Grande,	30.00	Topeka,	400.25
Arkansas,	62.45	Jefferson,	17.30	Santa Fe,	37.00	Tulsa,	91.00
Amarillo,	201.50	Jonesboro,	15.00	Sedalia,	155.00	Waco,	219.98
Austin,	45.90	Kansas City,	459.75	Solomon,	161.50	Wichita,	378.23
Brownwood,	38.00	Kirksville,	76.00	St. Joseph,	180.20	Miscellaneous,	11.63
Carthage,	282.25	Larned,	298.00				
Cimarron,	55.00	Little Rock,	11.05				
Dallas,	138.45	McAlester,	37.03				
El Reno,	27.00	Muskogee,	45.00				
Emporia,	126.51	Neosho	295.00				
Fort Smith,	62.45	Oklahoma,	120.75				
Fort Worth,	263.45	Osborne,	112.25				
Highland,	174.75	Ozark,	79.90				
Hobart,	32.00	Paris,	156.70				

Total for month,	$6,898.23
Total for year to date,	15,632.86
Relief Fund for month,	95.95
Relief Fund for year to date,	182.70
Million-Dollar Campaign for month,	178.35
Million-Dollar Campaign for year to date,	364.95

Mrs. B. F. Edwards, *Treas.*,
Room 707, 816 Olive St., St. Louis, Mo.

Woman's North Pacific Presbyterian Board of Foreign Missions

Bellingham,	$61.00	Olympia,	$126.00	Twin Falls,	$14.50	Wenatchee,	$44.75
Boise,	78.25	Pendleton,	11.75	Walla Walla,	68.00	Willamette,	171.75
Central Washington,	232.25	Portland,	436.08				
Columbia River,	76.60	Seattle,	624.53				
Coos Bay,	10.00	Southern Oregon,	34.00				
Grande Ronde,	24.50	Spokane,	213.75				

Total,	$2,227.71
Total for three quarters,	$4,839.89

Mrs. C. M. Barbee, *Treas.*,
454 Alder St., Portland, Oregon.

DATE DUE

[redacted]			

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